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ABSTRACT

A study was conducted by Leeward Community College (LCC) in Fall 1978 to determine the social and psychological problems which are unique to handicapped female students. The study involved interviews with the directors of LCC's Handicapped Services Center and Women's Center and a survey soliciting information from LCC's 40 handicapped women students. The directors were asked to estimate the number of handicapped women on campus, indicate the variety of handicaps suffered by these women, identify their special needs, evaluate the usefulness of present services in meeting those needs, and discuss potential programs or services that might be created. The students were asked to indicate their occupational and educational goals, list the problems they most often encountered as handicapped women, and discuss the programs which would be of greatest value to them. Major findings indicate that while both directors felt that physically handicapped women could be better served, the directors disagreed as to how many of these students were on campus. The problems identified most frequently by the 20 survey respondents related to transportation, family and sex life, and the lack of economical, accessible housing. The survey report analyzes findings, discusses implications, and explores the double discrimination suffered by handicapped women. A bibliography is provided. (JP)

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ACTIVITIES AND PROGRAMS FOR HANDICAPPED WOMEN AT LEEWARD COMMUNITY COLLEGE

BY

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LEEWARD COMMUNITY COLLEGE

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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KIRK MACGUGAN, M.A.

JANUARY, 1979

In the Fall semester, 1978, Leeward Community College had approximately forty physically handicapped women on campus with no activities or programs which were directed to their unique needs and problems. Section 504 of the 1973 Rehabilitation Act required the mainstreaming of handicapped students in higher education. Leeward Community College (LCC) in Pearl City, Hawaii, responded to the Equal Educational Accessibility (EEA) laws with a sweeping campus self-evaluation which included both a programs and facilities study. LCC also had a Komo Mai or handicapped services center, and, a Women's Center established by federal grant monies. Until Fall semester, 1978, and this study, none of these activity and program mechanisms had considered developing any special services for physically handicapped women.

Handicapped women at LCC were a good example of the primary problem shared by handicapped women everywhere: the problem of inclusivity. Handicapped women were submerged in society and institutions of higher education because they were included in other groupings -- women, and, the handicapped. As handicapped women, though, they shared this and other disadvantages. Marriage, sex, children/family, and medical problems were unique if one was a woman and handicapped. Liberation movements which have freed-up women and the handicapped have not had much effect on the handicapped woman. The purpose of this study was to focus on this problem at Leeward Community College,

and thereby, to lay a theoretical and practical groundwork upon which campus activities and programs for handicapped women could begin.

Interviews were conducted with the directors of Komo Mai and the Women's Center. Present problems of handicapped women were shared and the individual and cooperative future plans of these two campus services were discussed. Also, a questionnaire for handicapped women was prepared and circulated at Komo Mai, the Women's Center and the Developmental Studies Program Center. The questionnaire solicited suggestions from handicapped women on campus as to their needs and preferred future activities which would meet these needs.

The questionnaire, generally, revealed that there were two types of handicapped women at Leeward Community College: those who were aware of the unique aspects of their human situation who were obviously quite frustrated, and, those whose consciousness-level about their own human predicament was quite low and, therefore, this latter group was also quite frustrated without knowing why. Both groups' suggestions about activities and programs to alleviate their tensions varied from good and elaborate ideas to nonexistent ideas about services or even what the problem was.

Interviews with the Komo Mai and Women's Center directors revealed a more perceptive awareness of this problem and a willingness to work together and/or support one another in developing future services for handicapped women. Interestingly enough, the direction of these individuals was similar; as counsellors, they wanted to offer future consciousness-raising and experiential problem-sharing and problem-solving activities for handicapped women. Given the shared awareness and interest of these directors and the push of this study, two campus activities did result for handicapped women: from Komo Mai - a fairly-well attended self-defense class for handicapped women which was finally opened to all handicapped, and, from the Women's Center - a Handi-Rap session for handicapped women which

began too late in the semester to determine its success.

The recommendations which resulted from this study included directions to Komo Mai and the Women's Center to make concerted efforts to meet on this issue and combine their energies in a more directed and positive approach. Both of these services struggled to maintain their territories but this territoriality only highlighted again the inclusive approach to the needs of handicapped women on campus; i.e., they can be served as women in the Women's Center, as handicapped in Komo Mai. It was also recommended that Komo Mai make the effort to have a handicapped woman-student or staff- to begin coordinating future activities and services for handicapped women. This person should prepare a sub-directory of Komo Mai services which suggests present programs which could be especially beneficial for handicapped women. Finally, it was recommended that both Komo Mai and the Women's Center strive to advertise awareness of the special life-situations of handicapped women, not just by a cursory advertisement of the self-defense classes and the handi-rap sessions, but through campus publications and seminars.

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INTRODUCTION

There was a need at Leeward Community College (LCC) in Pearl City, Hawaii, for the development of special services for physically handicapped women. There was, also, a related need for some of these services to originate with the campus Women's Center and other services to originate with Komo Mai, the handicapped service center. Finally, there was a need for these two campus agents to work together to discuss the problems of the physically handicapped women on campus and develop joint activities and programs to help with these problems.

The physically handicapped population at LCC in the Fall semester, 1978, was, approximately, one hundred and fifty. Of that number, approximately forty were women with a variety of handicapping conditions. The numbers were approximate because the Equal Educational Accessibility (EEA) laws prohibited inquiry concerning a handicapping condition. The number of handicapped at LCC had been voluntarily obtained and probably represented less than the actual count.

Physically handicapped women at LCC tended to gravitate to the security of Komo Mai. Very few of them were involved in any of the activities or programs at the Women's Center. The Women's Center pursued its programs with the general female population in mind, not separating out any particular group of women. What helped this to change in the direction of thinking more specifically about some of the needs of physically handicapped women was the one-year appointment of a legally-blind woman to head the Women's Center, Fall, 1978.

The primary purpose of this study was to begin discussions with and between Komo Mai and the Women's Center in order to generate recommendations about the special educational, social, and psychological problems and needs of physically handicapped women. Based on these recommendations, this study proposed to get

Komo Mai and the Women's Center to develop separately and together some activities and programs for physically handicapped women. Actually, separate services did not need to be developed as much as incorporating into future planning the special needs of the physically handicapped woman. This study proposed to promote this long-range thinking.

This study was built around interviews with the directors of Komo Mai and the Women's Center, discussions and conversations with handicapped women on and off campus, and a needs-assessment-type questionnaire circulated among the physically handicapped women at LCC. There was also an effort made to obtain current bibliographic material on physically handicapped women as the literature, like the life-situation, was divided into handicapped, and, women. There had not been much attempt to do many specific studies on physically handicapped women. This information was compiled into a broader delineation of the problems of physically handicapped women and recommendations for specific services for them at Leeward Community College.

BACKGROUND AND SIGNIFICANCE

It is never easy to be physically handicapped no matter what one's gender. However, legally in this country and at this time, there seems to be a growing awareness that two groups of citizens have been the recipients of past discriminatory treatment in education and employment: women and the handicapped. When one falls into both these categories, one is liable to feel totally incapacitated when faced with any kind of discrimination anywhere. Recently signed into law, sections 503 and 504 of the 1973 Rehabilitation Act prohibit job or educational discrimination against the handicapped. There are also laws presently at work prohibiting the same kind of discrimination against women.

We are a country whose moralities are often legislated. Such is the case for physically handicapped women who do represent a significantly special moral case since so many outside, societal factors impinge on their growth and development. Most of the moral controversy in the country today relates directly or indirectly to women: abortion, contraception, medical malpractice, free-love, open-marriage, no-fault divorce, the Equal Rights Amendment (ERA). If one is a woman and also handicapped, one is caught up in the pressures of these arguments and in the pressure of proving oneself to be sexually and socially capable and knowledgeable.

Much of non-handicapped society have difficulty thinking of the physically handicapped as sexual/social beings. The prevailing view has been that if one is physically handicapped, one is not capable of the sexual/social interplay that life is about. Handicapped women are especially aware of this societal attitude. Their response is to impose pressures on themselves to be like everyone else, but the task is an overwhelming one of re-educating the public and is not often achieved by the handicapped woman. A second and resulting

response is to give up and quietly fade into the societal picture as a lesser dependent. It is relatively easy, if one is a physically handicapped woman, to lose one's independence to a male society or to the masculinely-dominated institutions of society.

This problem of dependence versus independence is pervasive in society today if one is a woman. If one is a handicapped woman, this problem is the ultimate pressure. Attitudes are in the process of changing but a complete attitudinal revamping of society is a a long way off.

> To meet adequately and appropriately the needs of ... handicapped persons in our society calls for more than patch bandages, more than sympathy, more than charity in the secular sense, more than tolerance and doles and favors and make-work. What it takes is a total revision of our society's value system. Until we see the essential equality of every human being, until we acknowledge and act on each one's right to equal opportunity, it's all mere rhetoric. 1

The physically handicapped have to deal more frequently than most with the medical profession. Handicapped women have to also deal with gynecologists and the problems of birth control and well-intentioned psychologists and psychiatrists who maintain the myth of the over-emotional and dependent woman. A 1970 article in the Journal of Consulting and Clinical Psychology entitled "Sex-Role Stereotypes and Clinical Judgements of Mental Health" concluded some depressing finds for women who seek medical help:

> ... the present paper hypothesizes that behavioral attributes which are regarded as healthy for an adult, sex unspecified, and thus presumably viewed from an ideal, absolute standpoint, will more often be considered by clinicians as healthy or appropriate for men than women. This hypothesis derives from the assumption that abstract notions of health will tend to be more influenced by the greater social value of masculine stereotypic characteristics than by the lesser valued female stereotypic characteristics. 2
>
> These results, then, confirm the hypothesis that a double standard of health exists for men and women, that is, the general standard of health is actually applied only to men, while healthy women are perceived as significantly less healthy by adult standards. 3

There are not, as yet, enough women in the medical professions to allow a handicapped woman the option of not choosing a male doctor. Handicapped

women are often treated badly and attitudinally taken advantage of by male doctors who still accept the maxim: "the doctor is god and the woman is child."[4]

The concept of a double standard utilized by the above-mentioned experimenters is applicable to most of the problem areas challenging physically handicapped women today. Most handicapped women would like to work and be financially as well as physically independent but lack the requisite education and job experience.

> The physically and more especially the mentally handicapped start as an object of pity, but this too is prejudicial. He is assumed to be incapable of holding a place in normal society; he therefore receives less training, or none, and he winds up incapable of holding a place in society. In the case of the handicapped, then, as of the black, we find the same deleterious results - the same loss of human potential a similar waste of economic resources. 5

Some handicapped women would like to have the choice of living and working independently from the male world, and, to choose to live alone apart from parents, family, or marriage, or rehabilitation institutions.

The only opportunity physically handicapped women have of making such independent choices and taking more control of their lives is through education and educational training which would lead to employment. Leeward Community College made a significant difference for the future of the handicapped women on its campus in this regard. Activities and programs were developed from the viewpoint of problems and recommended solutions developed in this study.

> It is true that the results of social discrimination come to sharpest focus as the minority person (handicapped or racially different) confronts the world of work, it is equally true that the roots start in the world of education. It is in the early school years that the retarded, the black and others whom society calls inferior are shunted to channels of lesser opportunity, so that many of them are denied the chance to achieve their own potential. 6

Much of the consciousness-raising that the physically handicapped woman at Leeward Community College needed was related to understanding societal images and working to overcome and change them. The handicapped woman can be socially and sexually vital, can be, in many instances, physically and financially independent, can be a contributing member of society, can achieve her full potential as a woman and as a human being. All of these accomplishments required a great deal of self-knowledge and self-strength. It was in the area of instilling confidence and creating a better self-image that the combined efforts of Komo Mai and the Women's Center were invaluable. Their specific response to a needs assessment of the handicapped women at Leeward Community College made the difference between just coming to school and sharing in a life-changing experience.

Many of the physically handicapped women at Leeward Community College had difficulty feeling proud. They didn't feel they were pretty or capable of doing very much. Komo Mai concentrated on getting these students through their classes and that educational success was valuable and also necessary for them. They also needed, though, a bigger, better, more independent picture of themselves. They also needed to be made aware of how they were responding to societal factors which were reacting to them as women and as handicapped women. The Leeward Community College

Women's Center working with Komo Mai began to help these students turn their images of themselves around and confidently deal with public pressure.

These students were also part of Leeward Community College's potential; they could not be treated at this community college as they had been at every other paternalistic and solicitious institution. The Leeward Community College experience had to be different for the sake of the school as well as for the sake of the student.

> It is not merely that the handicapped child and the black child are similar by analogy or in the treatment they receive in many parts of the United States. The point is that society produces the inferiority it affects to deplore. 7

A review of the literature on this subject revealed two facts: specific literature on handicapped women was non-existent, and, literature on women in education concerned itself with students, graduates, and teachers in higher education beyond the community college level. Yet when one put together materials on women, the handicapped, and women in education, the fact also emerged that studies on handicapped women in education needed to be conducted. An obvious dilemma emerged from the literature: if women were not yet benefitting from affirmative action, were still experiencing discrimmination in university employment, graduate schools, and wages,[8] then a woman who was also handicapped was still struggling to even be accepted in society.

More to the point of the Societal Factors Module, handicapped women were part of the community college campus scene, a societal factor more influenced by society at this point. But the potential for their influence on society was great:

> According to enrollment expert Garland Parker, 1977-78 marked the first time in history that women outnumbered men in the nation's two-year colleges. Women accounted for 52% of the 3.4 million students at 1006 two-year colleges surveyed by Parker. The percentage of part-time students was even higher, at 54%. 9

A certain percent of these percentages quoted were handicapped women - a societal factor in need of some recognition.

Handicapped women were also a societal factor who needed special service consideration. Leeward Community College participated in the influence and energy of women on its campus yet had not directed any special activities or programs to handicapped women. This needed to be corrected because society is in the process of creating new institutions, new human relationships, and new role models - for men, women, the handicapped, and, for handicapped women. "Women students have been left with a dearth of female role models."[10]

Leeward Community College took pride in being the most accessible college campus in Hawaii for the handicapped. The Leeward Community College campus was both architecturally and attitudinally accessible for the handicapped student. A study on handicapped women was another important step forward for this campus in the education of the handicapped. Especially important for Leeward Community College was the development of activities and programs for the handicapped which other college campuses could look at and use as models. Handicapped women know the importance of a role-model, another handicapped woman's example in journeying to independence and increased self-awareness. Leeward Community College was the role-model for other community colleges in Hawaii in developing activities and programs based on the needs of a community group with unique potential: handicapped women.

PROCEDURES

Both the Leeward Community College Komo Mai service for the handicapped and the Women's Center were informed of this study. Interviews were conducted with Ed Lau, director of Komo Mai and Lillian Holcomb, director of the Women's Center. Questions asked in these interviews are appended. General conversations on the problem of this study were informally conducted with Sherie Tamura, Paraprofessional and liasion between Komo Mai and the teaching faculty at Leeward Community College, and Dorothy Aeto, Counsellor at Leeward Community College. Also, general talks were made with John Fry, Officer for the handicapped, Leeward Community College, and Mimi Nakano, head of the Reading/Writing Laboratory at Leeward Community College. Ideas were also generated from discussions in the Developmental Studies Center, at Leeward Community College, the Pacific Institute of Rehabilitation Medicine, and with the Accessibility Committee at the Honolulu Academy of Arts.

Copies of a prepared questionnaire for handicapped women were circulated at Komo Mai, the Women's Center, the Developmental Studies Program Center and the Leeward Community College campus generally. This questionnaire is also appended. The questionnaire was so widely circulated in order to reach the forty known physically handicapped women on campus and any others who might not have made contact with Komo Mai or the Women's Center. The minimum sampling population for this questionnaire was forty.

In both the interview and the questionnaire, the questions asked were meant to inform the person being asked the questions and the person asking the questions. The interview questions attained reliability and validity because they were answered by experts who were supposedly already

aware of some of the unique problems of physically handicapped women. The same held true for the experts, the handicapped women, who answered the questionnaire. They represented the experts who should know their problems and needs better than anyone.

Further reliability and validity were added to the questionnaire in that it was not statistically-oriented and, therefore, asked for written suggestions from the handicapped women. The questionnaire consisted of five sets of questions which generally followed three basic themes: needs of handicapped women in education, in society, in employment. To lend further reliability to the answers given, the questionnaire was also given to the few handicapped female teachers at Leeward Community College, including the present director of the Women's Center who is blind. This latter group only answered the more general questions, but their answers lent more validity and scope to the project.

When this study began to be formulated, its outcome was assumed. The author thought the project worthy enough that Komo Mai and the Women's Center would immediately begin to formulate some joint activities. Time and problems of politics put some limitations on this effort. The director of the Women's Center had the constraint of a one year appointment and inherited an ill-defined position as to developing activities and programs and working with other campus agencies. The Komo Mai director was going on sabbatical at the end of the semester and any new service developments would probably have to wait until his return. His replacement, though, was a female counsellor interested in the problems of handicapped women. She could possibly begin initiating the recommendations that came from this study.

A second assumed outcome was the level of awareness of this problem which would be generated by the questionnaire. The writer assumed the physically handicapped female population would be more incensed about societal pressures and problems. Instead, the response to the questionnaire was fair - twenty responses out of a minimum possibility of forty. It was assumed that when given the chance to speak out on the issue of being a physically handicapped woman, the Leeward Community College handicapped women would be very vocal. Such was not the case. And the written responses to the questionnaire indicated the limitation here. The level of consciousness of handicapped women at Leeward Community College was lower than originally assumed. The problem of being a handicapped female was aslo more debilitating than originally assumed. There were many more "closet handicaps"[11] - or those who wished to stay hidden as handicapped - than originally assumed. The responses to the questionnaire were reflective of a level of mood and attitude not expected. They were not as helpful in their specific suggestions as it was assumed they would be.

A limitation of the questionnaire, as pointed out by the Director of the Women's Center, was its not asking what handicap the woman had who was answering the questions. People tend to be more capable or willing to write or talk about their own specific handicap than about the broader question of the problems of being handicapped.[12] To have asked this question might have added more energy to the questionnaire. Time was a limitation in this study. This was a problem which required a longer consideration, and probably the use of more and different techniques by the observer to bring the problem out.

It also finally became obvious to the writer of this study that the project was limited by the exclusion of an important element. The director

of the Career Education Center should have been made aware of the project and included in the interview process. The questionnaire revealed a real frustration with the world of work as far as Leeward Community College's handicapped women were concerned, and both directors - of Komo Mai and the Women's Center - emphasized the need for job placement and career education for these women. Given the recognition of this limitation, it was recommended that activities and programs for physically handicapped women at Leeward Community College cut across the three agency lines of Komo Mai, the Women's Center, and the Career Education Center.

Copies of the final practicum were given to Komo Mai, the Women's Center, the Counselling Office, the Dean of Educational Services, and the Leeward Community College Career Development Specialist.

Definition of Terms:

Equal Educational Accessibility Laws - for higher education, section 504 of the 1973 Rehabilitation Act requiring the mainstreaming of handicapped students in public education.

Komo Mai - Leeward Community College - provides special services for the handicapped.

Handicapped - permanent or temporary disability affecting one's life activities.

Developmental Studies Program - Leeward Community College - remedial work center for students with learning disabilities.

Handi-rap - Women's Center - Leeward Community College - discussion seminars for handicapped women.

Equal Rights Amendment - equal rights for women.

Affirmative Action - equal employment rights for the handicapped required by Section 503 of the 1973 Rehabilitation Act.

KI - from the martial art Aikido, the way to oneness with energy and/or "The Way of Harmonizing with the Spirit of the Universe."

State Department of Vocational Rehabilitation - receives federal funds to provide services and equipment to handicapped.

RESULTS

There were two results from this study which coincided with the formulation of the project. The Women's Center initiated Handi-rap sessions for physically handicapped women encouraging all handicapped women on the Leeward Community College campus to come to the Women's Center for discussions on the prospect of being a woman and handicapped in today's society. The author of this practicum, with support from Komo Mai, initiated a KI class - from the martial art Aikido - self defense classes for handicapped women. KI is an oriental martial art which concentrates on the centering of the body and the tuning in of the mind with the KI or power of the universe. KI was seen, potentially, as building confidence in physically handicapped women who had great fears about their vulnerability. The advertisements for the KI classes and the Handi-rap sessions did bring to light the fact that physically handicapped women had some serious and separate problems.

The questionnaire survey completed by twenty handicapped women at Leeward Community College resulted in a good listing of problems of being a handicapped woman and a lack of equally good suggestions about activities and programs needed to solve these problems. The following is a summary of the more often-mentioned problems from the questionnaire:

Not being able to travel alone - Planes, Busses, Trains ;

Single parent child care, family life, sex;

Public (inexpensive) transportation;

Physically and economically accessible housing;

Personal hygiene care;

Reliance on others for fashion and beauty care;

Lack of job training on and off campus;

Lack of job opportunities - ineffectiveness of affirmative action;

Underestimation of abilities;

Competition in school;

Unwanted and unasked for sympathy;

Not being able to participate in sports - fear of vulnerability, lack of self-defense;

Lack of personal respect;

The word "Can't" - from others;

Living with social roles of women in Hawaii;

Lack of communication skills;

Stereotypical images men have of women;

The male medical profession

Lack of handicapped women in women's movements;

Misinformation of society about independence of handicapped.

Suggested activities and programs from the questionnaire were linked with these problems. Suggested solutions only referred to the problem with a hope it would be solved, more than with a tangible and specific request for a special service related to the problem. Usually, all the questions on the form were completed. This was useful because several of the questions required time and thought.

The interviews with the directors of Komo Mai and the Women's Center led to some very positive and productive thinking about the special needs and problems of physically handicapped women. Interestingly, they disagreed as to their perception of how many physically handicapped women they thought were on the Leeward Community College campus. The Komo Mai director thought that approximately thirty handicapped women had made contact with Komo Mai in the Fall semester. The Women's Center director, though, thought the number was probably double that because of the great number of "closet-handicaps" - or - those who wished to remain hidden. For this group, Komo Mai

seemed too large and too public. Whatever the actual number of physically handicapped women on campus, the many types of handicapping conditions of these women indicated a fairly large population. Some of these types included: psychiatric handicaps, heart disease, alcoholism, paraplegics and quadraplegics, multiple sclerosis, blind, deaf, learning disabled, and mentally retarded.

Both directors felt that physically handicapped women did represent a special needs area for which their respective services should provide some individual activities. It was suggested that handicapped women were in a double discriminatory bind and, for that reason, often had deep anxieties over identification. Most people see the handicap before they see the person. If one is a handicapped woman, the problem of identification is an unresolved confusion. Employers, especially men, therefore, often don't go beyond the handicap to identify with the woman on the other side of the obviously visible handicap.

Non-handicapped men have difficulty seeing the sexual potential in a physically handicapped woman. Men find sexual gratification in looking and feeling and a physically handicapped woman is often not seen nor "met" - meaning touched in either a verbal or physical relationship.

The Women's Center director stated that women who were handicapped after marriage were frequently abandoned because of the identification and sex conflict mentioned above. This desertion was often accompanied by a physically handicapped woman being left alone to raise children who are also caught in the agonies of identification - with parents and friends whose parents are more "normal." There are single-parent, physically handicapped women who looked to the community college for hope for a future career, for solutions to the problems of personal and physical identification, sex role dilemmas, and career education and marriage counselling.

Aside from the handi-rap sessions and the KI class, Leeward Community College did offer some additional services which would obviously benefit physically handicapped women. There was an extensive referral system utilized at Leeward Community College which made links between the State Department of Vocational Rehabilitation (DVR) and Komo Mai and the Counselling Services at Leeward Community College. Leeward Community College counsellors had also worked with physically handicapped women in marital and divorce problems and in medical referrals. These services, were very vocationally, educationally oriented. There was an obvious educational bind for many physically handicapped women who required help from the DVR expressed thusly by the director of the Women's Center, "The handicapped must want less, so train them vocationally."[13] The lack of physically handicapped women in the women's liberation movement added yet another dimension to the problem of educating women -- handicapped as well as non-handicapped. Physically handicapped women have a difficult time of thinking in terms of liberation because they are tightly bound by physical circumstance and societal misjudgement.

The best thinking about future campus activities for physically handicapped women came from the interviews. The directors of Komo Mai and the Women's Center envisioned themselves working together to aid handicapped women in obtaining information about their legal rights. Both directors talked about using their respective service environments to create a greater awareness of the plight and potential of the physically handicapped woman. Both directors voiced the need of working out activities jointly with the Career Education Center - which also needed to have its consciousness raised about physically handicapped women.

There were mentally retarded females in the campus Food Service Program. There needed to be developed a Secretarial Certificate Program which would accomodate these same handicapped women - as well as further educational accomodations to be made in Library Science, Graphic Arts, Drafting, Automotive Technology. These seemed to be high priority areas of study for the physically handicapped. Again, though, these were vocational-technical programs. Not only was there emphasis on vocational-technical training for the handicapped, but it seemed to be an emphasis with a sex bias. Vocational technical instructors envisioned themselves preparing men for jobs - if handicapped - then physically handicapped males were thought of coming into vocational technical programs rather than physically handicapped females.[14]

If this above-mentioned dilemma was accurately described, it was an excellent illustration of the double-bind and the double-standard affecting the educational and social relationships of physically handicapped women. Men not only dominated the employer-employment scene, but they also dominated the scene of higher education.[15] Many physically handicapped women found this situation too intolerable to attempt to work within. Especially those handicapped women with low self-esteem and a sense of societal worthlessness.

DISCUSSION, IMPLICATIONS, RECOMMENDATIONS

Physically handicapped women at Leeward Community College faced the same problems and had the same needs as physically handicapped women throughout the country. Given the fact that Leeward was a community college and the handicapped population small and insecure, these women were not completely aware of the societal factors that influenced them. They were even less aware of how they might have a present and future influence on society.

Until this study, physically handicapped women at Leeward Community College received discrimination by benign neglect and were ignored because of inclusivity. Some efforts had been made to aim consciousness-raising at problems of special women's groups, but not to the point of combining the energies of Komo Mai and the Women's Center. The biggest problem of physically handicapped women at Leeward Community College which emerged from this study was the extreme lack of self-confidence of these women, whether 'out in the open' at Komo Mai or 'hidden' in the Women's Center. This was not surprising. However, the tone of the questionnaire responses revealed a lack of confidence verging on immaturity, and this was surprising. Given the problems of handicapped women found in the literature, the one most relatable to Leeward Community College seemed to be the dependence/independence conflict.

The problem of lack of independence of a physically handicapped woman at Leeward Community College was most definitely a societal factor. The Leeward Oahu population was a racial mix of Oriental, Polynesian, and Caucasian. Traditionally in Oriental and Polynesian families, women were not encouraged to exert their independence. Although there are changes in the family structure in Hawaii as everywhere, the more traditional, patriarchal family structure prevails. And, if a handicapped female is part of that structure, the emphasis is one of dependence on the family and a tendency not to openly push

this woman into society - or - encourage her to do so herself. No wonder, then, that the tone of the questionnaire responses also verged on fear when given an opportunity to independently contemplate the prospect of future family relationships, future social and job relationships.

The questionnaire responses fell into five general categories which showed an independence transition related to the above-stated ethnic-family problem. Visually this transition looked something like a mathematical formula:

$$\frac{\text{Transportation} \rightarrow \text{Family/Marriage} \rightarrow \text{Independence} \rightarrow \text{Employment}}{\text{Attitudinal Change}}$$

A possible interpretation of this priority model could be the handicapped woman's expression to move out of a dependent family relationship into a more independent family relationship where she might be independent to the point of having her own job and social activities. Even though physically handicapped women at Leeward Community College faced the reality of their cultural situation, they all idealized a change which was impossible without alterations in attitudes.

Even though resources for the physically handicapped were increasing and improving at Leeward Community College, this was not an encouraging study-especially for a handicapped woman writing about other physically handicapped women. The discouragement lay in the implications of the study. The study implied that physically handicapped women at Leeward Community College were treated paternalistically, that the problem was also institutional. The study implied that Leeward Community College counselling services also needed to experience conscousness-raising in relation to this problem. Leeward Community College was still reflecting the dependence structure of the family organization in the community. This was especially true of Komo Mai which, for some handicapped students, became the school family which took care of the

individual just like the home family. This is a real danger, and double-bind again, of handicapped service centers -- that in helping, they are leaned on and depended on like parents.

This study also implied that the Women's Center was a good place to recognize and resolve the dependence/independence conflict but it, too, had problems which limited its effectiveness. The Women's Center director was very aware of the problems and needs of physically handicapped women because she was hereelf handicapped. But, there was no institutional commitment to maintaining the Women's Center. The disappearance of this service and its potential would only create a greater vacuum of special services for physically handicapped women. Komo Mai and the Women's Center hesitated to develop joint activities and programs because of the tenuousness of the Women's Center position. There were institutional, political implications in this problem which were discouraging for the future of physically handicapped women at Leeward Community College. If Leeward Community College could not resolve its own dependence/independence conflict and its internal political problems, then the societal factor of the presence and problems of physically handicapped women on campus and in the community would remain constant and unresolved.

Four recommendations naturally evolved from this study. Komo Mai and the Women's Center had to attempt to work together despite their separate and territorial problems. Activities for the handicapped at Komo Mai and for women in the Women's Center had to develop into programs for physically handicapped women at Leeward Community College supported by the expertise and energies of both of these service agencies. Second, it was recommended that every effort be made to continue the KI, self defense classes for the handicapped and the handi-rap sessions and build on and around these activities.

Third, it was recommended that Komo Mai obtain the services of a handicapped woman-student or faculty - to pursue this problem and be responsible for coordinating and advertising activities for physically handicapped women on and off campus. This person also needs to write a sub-directory of present campus services which could benefit handicapped women. Fourth, Komo Mai and the Women's Center need to initiate discussions with the career education center concerning this problem, and these three services must participate in conducting consciousness raising seminars and joint informational services.

Lastly, it was recommended that a greater institutional commitment be made to the Leeward Community College Women's Center. Its survival could make the difference for the Leeward community in coming to grips with the dependence/independence conflict and, along with Komo Mai, could change the dependent societal face of the community and family situation for physically handicapped women who attend Leeward Community College. These women "depend on" Leeward Community College for a different and better life tomorrow.

FOOTNOTES

[1]Leopold D. Lippman, Attitudes Toward The Handicapped, A Comparison Between Europe and the United States (Springfield: Charles C. Thomas Publisher, 1972), p. 99.

[2]Inge K. Broverman et.al., "Sex-Role Stereotypes And Clinical Judgements of Mental Health," Journal of Consulting and Clinical Psychology, Vol. 34, No.1, 1-7.

[3]Ibid.

[4]Kay Weiss, "Contempt For Women: What Medical Students Learn In Our Best Universities," Know, Inc., #310, 1.

[5]Lippman, Op.Cit., p. 75

[6]Ibid., p. 77.

[7]Ibid., p. 76.

[8]Women's Equity Action League and Legal Defense Fund Report, "Facts About Women In Higher Education," (Washington, D.C.: WEAL Educational and Legal Defense Fund, July, 1977), p. 10.

[9]Project On The Status And Education of Women, Number 21, Fall 1978 (Washington, D.C.: Association of American Colleges), p.4.

[10]Elayn Bernay, "Affirmative Inaction And Other Facts, Trends, Tactics For Academic Life," MS. Magazine, (November, 1978), 87.

[11]Interview with Lillian Holcomb, the Women's Center, Dec. 22, 1978.

[12]Ibid.

[13]Ibid.

[14]Interview with Ed. Lau, Director of Komo Mai, Dec. 17, 1978.

[15]"Facts About Women In Higher Education," Op.Cit.

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_____. Personal interview with Ed Lau. Director, Komo Mai, Leeward Community College, December 17, 1978.

_____. Personal interview with Lillian Holcomb. Director, Women's Center, Leeward Community College, December 22, 1978.

APPENDIX I.

QUESTIONNAIRE FOR HANDICAPPED WOMEN

LEEWARD COMMUNITY COLLEGE

Questionnaire For Handicapped Women (Leeward Community College)

How long have you been attending college? _____

Do you already have a special skill for future employment? _____

Are you in college to acquire a special skill for future employment? _____

What is your main area of study? _____

Are you in a transfer program? _____

For the most part, do your classes consider the woman's viewpoint in their content and presentation?

_____

Do you think women have unique problems in society today? _____

Please list three problem areas most bothersome to you as a handicapped woman:

_____

_____

_____

Do you have much opportunity to discuss these problem areas with other women?

_____

Do you ever worry about school? _____

Are you anxious about finding a job? _____

Are you aware of all your legal rights as a handicapped woman? _____

Do you think there needs to be more public education about the needs of the handicapped? _____

Please list three activities, classes, or programs that would be especially helpful to you as a handicapped woman:

_____

_____

_____

APPENDIX II.

QUESTIONS USED IN INTERVIEWS

For Directors, Paraprofessionals at Komo Mai and the Women's Studies Center

Questions To Be Asked In Interviews

Do you know how many handicapped women there are on campus this semester?

Are you aware of the variety of handicapping conditions of these women?

Do you think handicapped women represent any 'special needs' areas?

What are some unique problems of handicapped women?

Does your service presently provide any activities or programs that will benefit the handicapped woman and which are so advertised?

What future activities or programs might you plan in consideration of some of the problems of handicapped women?

APPENDIX III.

WOMEN'S CENTER ANNOUNCES

WOMEN'S CENTER announces

GROUP RAPS

1. OPEN RAP -- for women, topics will vary according to student interest. (1st meeting Tues., Nov. 14, 12:30-1:30 pm)
2. HANDI-RAP -- for handicapped women -- (1st meeting Thurs., Nov. 16, 12:30-1:30 pm)
3. MEN ALONE -- for single men -- divorced -- widowed -- single fathers. To be conducted by men in Counseling -- Student Services (1st meeting to be announced soon.)
4. WOMEN ALONE -- for single women -- divorced -- widowed -- single mothers. (1st meeting to be announced soon.)

Please sign up in Women's Center (AD - 224 B) or call ext. 258 or 233 when on campus; 455-0258 or 455-0233 when calling from off-campus.

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